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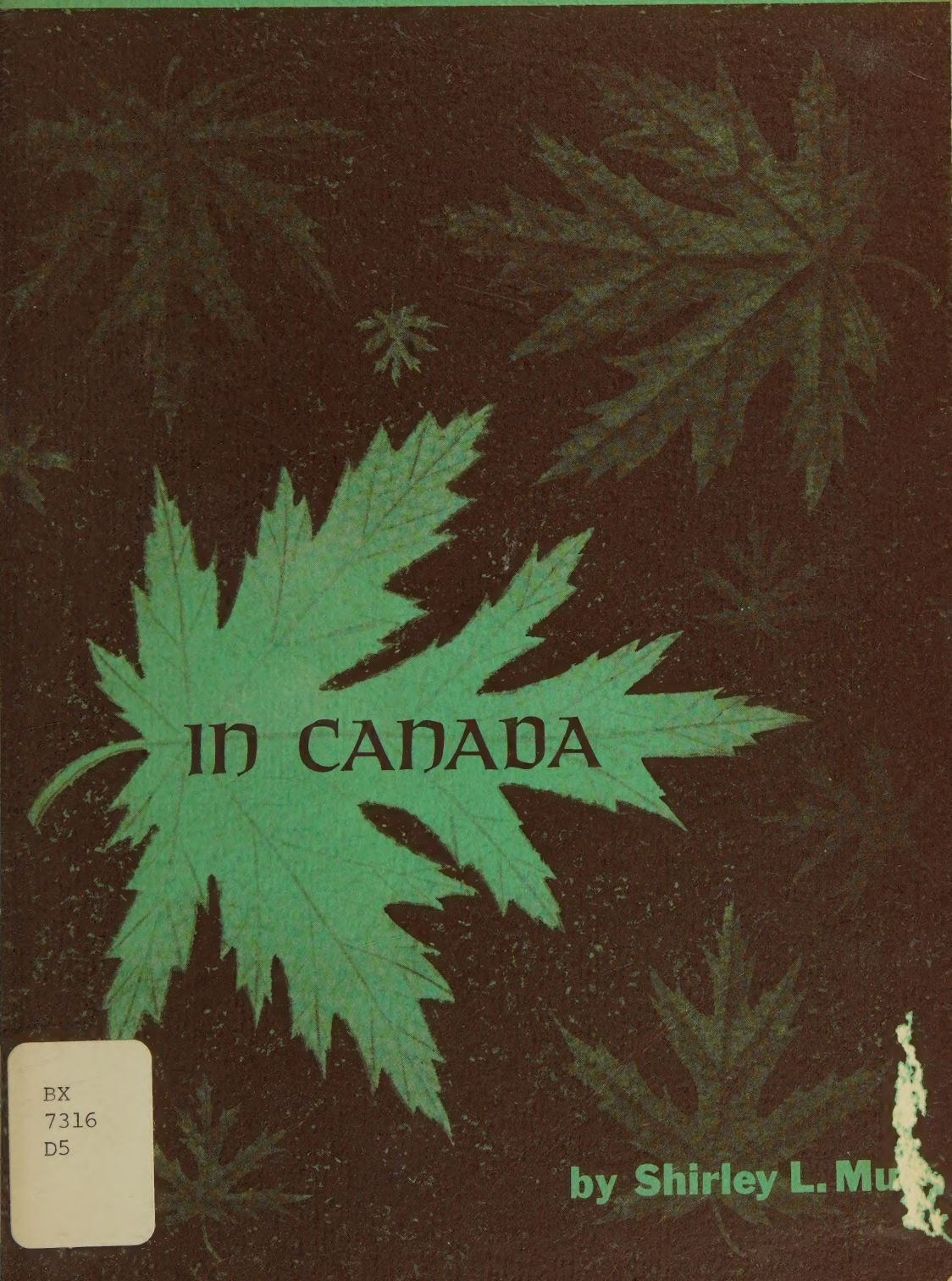

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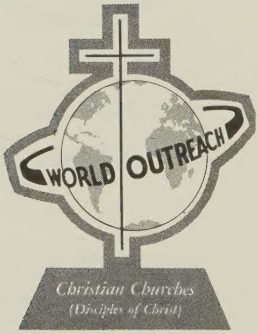
DISCIPLES IN CANADA

1867—1967

This study book is related to an international as well as interdenominational study of Canada in recognition of the centennial celebration of Canada's achieving nationhood.


WORLD OUTREACH
Christian Churches
(Disciples of Christ)

DISCIPLES IN CANADA

by

Shirley L. Muir
and others

ACKNOWLEDGMENTS

A debt of gratitude is owed to several Canadians who gave time and attention to reviewing the manuscript of this book while it was in process. Chief among these was Mrs. Clara Blacklock.

Appreciation is also due Margaret Stainton Hutcheson and Elmer Stainton who wrote portions of the manuscript.

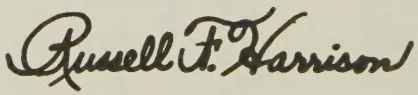
ALASKA
YUKON
Great Bear Lake
Whitehorse
NORTHWEST TERRITORIES
Great Silver Lake
HUDSON BAY
NEWFOUNDLAND
LABRADOR
St. John's
BRITISH COLUMBIA
ALBERTA
Edmundton
MANITOBA
Lake Winnipeg
QUEBEC
SASKATCHEWAN
Victoria
Vancouver
Calgary
Regina
Winnipeg
ONTARIO
PRINCE EDWARD ISLAND
NEW BRUNSWICK
Charlottetown
Quebec
Fredericton
Halifax
Montreal
NOVA SCOTIA
Lake Huron
Ottawa
Lake Superior
Toronto
Lake Ontario
Lake Michigan
Windsor
Detroit
Lake Erie
FEDERAL CAPITAL
PROVINCIAL CAPITAL

PREFACE

Christian Churches (Disciples of Christ) in Canada and in the United States have worked together across the years. They have both drawn upon the same guidance materials for building the program of the church. Both use the same materials for the little children in the Sunday Church School on through the class for the eldest persons within the church. If youth attend a summer conference under the auspices of the church in Canada or the church in the United States, the curriculum is the same. Both share in the International Convention.

For a number of years, most of the home mission themes or emphases have focused largely upon the United States. In celebration of the 100th anniversary of Protestantism in Canada a genuine opportunity presented itself for focusing attention upon Disciples in Canada —today.

And so it was that this book came into being. In it the reader, whether Canadian or the United States neighbor to the south, will find biographical sketches of some Canadian Disciples. A very informative section on background and beginnings is followed by a helpful interpretation of Canada, the Dominion today. In a clear portrayal of the Churches of Christ (as they are called) and their witness in Canada today, the authors vividly convey the problems and opportunities facing the church at this midpoint in the twentieth century.



Russell F. Harrison,
Executive Secretary,
World Outreach Education Department,
The United Christian Missionary Society

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I

Let Us Now Praise Famous Men

Let Us Now Praise Famous Men

by Margaret Stainton Hutcheson

Canada has no national heroes. That is to say, Canada observes no national holidays to honor any Canadian, living or dead. Canadians do celebrate Queen Victoria Day (now called Commonwealth Day):

The twenty-fourth of May,
The Queen's birthday,
If you don't give us a holiday,
We'll all run away!

Confederation Day (formerly known as Dominion Day), observing the date on which Canada gained the right to govern herself, is a national holiday. But none of the founding fathers (called Fathers of Confederation) of this second largest country in the world, with the second highest living standard, has seemed worthy or picturesque enough to rate a national holiday proclaimed in his honor. Are there, then, no heroes? Of course there are, and belatedly Canadians are beginning to realize it. Blame the neglect on Scottish reticence to praise one's own, so deeply ingrained in Canada's national character.

Let no such false modesty affect the praise due some personalities of heroic proportions who have gone out from the Churches of Christ (Disciples) in Canada, to serve the larger cause of Christ and his kingdom. Each one merits a special day set aside in his honor and memory. Certainly, no mere paragraph can catch the drama, the excitement, the triumph of their lives. This requires a book. We have chosen merely to sketch here some of the highlights of six of these personalities. But, first of all, give yourself a test: How many can you identify from the following phrases which could serve as titles for their biographies?

1. From Carriage Maker to College President
2. Savior of Nanking
3. Woman Doctor in Tibet
4. Orphaned at 12; Linguist at 20
5. Honored by Royal Command
6. Woman of Five Talents

Carriage Maker to College President

Apprenticed in his youth to a carriage maker in Canada's smallest province, Prince Edward Island, his birthplace, Archibald McLean (1849-1920) rose to be chief executive of the Foreign Christian Missionary Society, fourth president of Bethany College, founder and editor of the *Missionary Intelligencer,* a forerunner of *World Call.* A bronze plate on his memorial stone at Bethany College relates that:

> *Thirty-nine years he was chief executive of the Foreign Christian Missionary Society. In the entire history of the Society every missionary sent to non-Christian lands was commissioned by his hand. Leader in the organization of The United Christian Missionary Society. A prophet who aroused a million Christians to their missionary responsibility; a teacher who led a million souls into closer fellowship with God; a man who asked nothing for himself and received the unbounded love of his brethren.*

Malcolm McLean chose the trade of carriage building for his son, Archibald. To his apprenticeship Archibald carried in his heart a love of God and a sense of companionship with him which his father, a devout Presbyterian, had given him by precept and example.

Hearing the preaching of Donald Crawford and following his own knowledge and conviction of the authority of the scriptures, Archibald McLean was led to be immersed. He stayed after his apprenticeship to build one vehicle, then enrolled in Bethany College to prepare for the ministry.

In 1874 he began his first and only pastorate at Mt. Healthy near Cincinnati, Ohio. On March 4, 1882, he became executive secretary of the Foreign Christian Missionary Society, but for three years continued also as full-time pastor of the church. Many young people were influenced to missionary service by A. McLean. All who served with the FCMS under his leadership had the assurance of his daily, personal prayers in their behalf. One of his colleagues wrote once of waking "long before daylight . . . to find him on his knees at the bedside in prayer. I did not stir, not caring to disturb him. For a long time he continued in prayer and the hour I spent there silently sharing his devotions was a holy hour."

After 38 years of leadership in the FCMS, A. McLean became vice-president of the new organization, The United Christian Missionary

Society (UCMS) which united the three old boards. He died before the new organization was six months old, leaving the brotherhood deeply indebted for his leadership, stronger for having had his ministry, and rich in his memory.

Savior of Nanking

Dr. William Edward Macklin (1860-1947) was the first missionary sent by the Foreign Christian Missionary Society to China. Alone he entered this vast land, a bachelor, still in his twenties; a small-town boy; a graduate in medicine (at the age of 20) from the University of Toronto.

He went to Nanking in 1886 and there in the early years he, like Paul, endured every kind of indignity—was spat upon, cursed, stoned, ostracized, run out of town. But he remained. He remained for 41 years and the curses became accolades. "There goes Jesus Christ," they said as he passed by. Stones became medals, gifts, and honors. Ostracism gave way to public parades in his honor, banquets and entertainment by the highest officials of the land, and the lowliest. His many acts of courage, wit and scholarship would fill a book. (And they have, very ably, in Edith Eberle's *Macklin of Nanking*.) He established a hospital, later incorporated into the University of Nanking. He translated into scholarly Chinese books on history, health, government, agriculture, Christianity. He carried on agricultural experiments in new breeds of cattle, gardens, bee-culture, reforestation. He witnessed to the Christian faith in teahouses, in the streets, in homes of the great. High drama during China's turbulent years became the everyday fare of this man who first heard the call to missions in the little village Church of Christ (Disciples) of Poplar Hill near London, Ontario, not far from his birthplace.

It was Dr. Macklin who twice successfully negotiated a peaceful settlement between republican and imperialist forces during the revolutionary wars. He saved the city of Nanking from destruction, though risking his own life to do so. The title Savior of Nanking, or Hero of Nanking, never rested comfortably on his shoulders. He did not like the title. Servant of Nanking would have been more pleasing to this man who, in the face of the most exalted honors, remained humble to the end. He understood the Christian paradox so puzzling to most of us, "Whoever would be great among you must be your servant."

Woman Doctor in Tibet

Tibet, for most of us, is a remote and unknown country. How much more strangely remote it must have been in 1898 when Dr. Susan Carson Rijnhart (1868-1908) and her husband Petrus Rijnhart made their way into the interior to Llhasa, the capital city. Somewhere in their journey their baby son died, and Petrus Rijnhart, in seeking aid, must have met with violence, for he disappeared and was never heard from again.

Can anyone comprehend the depths of anguish, the piercing loneliness, of Dr. Susan Rijnhart as she made her way back, over perilous roads, to the mission station in China? Or can we, today, comprehend the kind of spirit that would send her back to this closed and forbidding land a few years later? So great was her missionary passion that, in 1902, she persuaded the Foreign Christian Missionary Society to begin work in Tibet. Along with Dr. and Mrs. A. L. Shelton, she went out as the first missionary appointed by the society to this land.

Susan Carson Rijnhart (later married to James Moyes of the China Inland Mission) was, of course, a woman of no ordinary spirit. A pioneer from the beginning, she was one of the early women graduates in medicine of the University of Toronto.

In 1907, her health undermined by her experiences, Dr. Susan Rijnhart Moyes returned to her hometown, Chatham, Ontario, where she died February 7, 1908. Here's a date when we might salute a hero!

Orphaned at 12; Linguist at 20

Charles T. Paul (1869-1940), scholar, linguist (he spoke 17 languages), preacher, writer, teacher, missionary and missionary advocate, was born in Bowmanville, Ontario. At the age of 12 he came to live in Toronto, where, when only 19, he established the Toronto School of Languages. It was through a student at this school, Petrus Rijnhart, that Dr. Paul first heard of "a wonderful people who called themselves Christian." He identified himself with a local congregation, Cecil Street, and became, in time, its minister. Dr. Paul later became Professor of Modern Languages at Hiram College, and founded here a class for mission study, the largest of its kind in the world. Dr. Paul, himself, became a missionary to China, but was able to serve only one year, because of illness. Out of his missionary experience came new concepts for the preparation of missionaries which included not only training in language, but an understanding of native cultures and religions. He helped create and became the first president of the College of Missions in 1910.

Throughout his life Charles T. Paul was a powerful influence behind many missionary lives. Mrs. Paul (Jessie Williams), a fine scholar and inspiring teacher, also came from Canada.

Honored by Royal Command

Miss Emma Jane Ennis (1879-1964), born near Bracebridge, Ontario, served as a missionary-teacher for 33 years in India. Director of the Burgess Memorial School for Girls, Bilaspur, Miss Ennis received for distinguished public service in India the George VI Coronation Medal, 1937; the King Emperor's Silver Jubilee Medal, 1935; and the Kaiser-i-Hind Silver Medal, 1929.

A woman of resolute mind and independent spirit, Emma Jane Ennis has been quoted as having responded with a brusque, "Don't be silly!" when informed that her school must be closed for lack of funds during the depression years. True or not, the fact is that Emma Jane Ennis carried on without salary or remuneration until the crisis was over.

Miss Ennis died October 31, 1964, and is buried among the pines, rocks, and ferns in the resort area of Muskoka, Ontario. Her homeland was Canada, but her heartland was India. Words once written by her in a letter from India would provide a fitting epitaph for a life crowned by honors: "If the people of Canada and the U.S.A. knew the Indian people as I know them, there is nothing they would not do for them, and it would not be a sacrifice."

Woman of Five Talents

Who has not heard of Jessie Mary Trout, vice-president of The United Christian Missionary Society 1949 to 1961? If the CWF had a patron saint, we have no doubt it would be Jessie Trout. When Jessie Trout retired in 1963 she had already received the ruby-studded pin presented to retirees after 35 years' service. But Jessie had been with the UCMS for 42 years, and so they designed one especially for her, and when it was presented she was described as one of the half-dozen outstanding women leaders of the Christian Churches (Disciples of Christ) of all times. Missionary-educator (Japan); author *(Bertha Fidelia; Like a Watered Garden; Kagawa, Japanese Prophet);* translator (of Kagawa's writings); *World Call* secretary; organizer (CWF); administrator (vice-president of UCMS). Her hometown—Owen Sound, Ontario. Her parish—the world. Again, we ask, "Who has not heard of Jessie Trout?"

Honor to Whom Honor Is Due

Finally, putting reticence still further aside, let us now praise, if not famous, certainly outstanding persons in the local Canadian scene. Perhaps unique among Protestant denominations, women of the Christian Churches (Disciples of Christ) have always held positions of major responsibility. This tradition has been maintained among the Canadian churches.

Highest Lay Office in Canada

Mr. and Mrs. George H. Stewart of Winnipeg, Manitoba, and Vancouver, B.C., each and at different times held the highest office that a lay person can hold among the Churches of Christ (Disciples) in Canada, that is, Chairman of the All-Canada Committee, the executive body that directs the work of the Churches of Christ (Disciples) in Canada. Mr. Stewart was Vice-President of the World Convention which met in Leicester, England, in 1935 and was named President of the Convention that would have met in Toronto in 1940 had not war intervened. Mrs. Stewart has been described as "a keen, intelligent, gracious and devoted Christian woman. Her patience, vision and most generous support have meant much to the work throughout the years."

Brotherhood Leadership

Two appointees from Canada, both women, have served on the Board of Trustees of the UCMS. Mrs. Rex (Dorothy Menzies) Bicks served in the years prior to her return to India as a missionary. Mr. Bicks is administrative field-secretary of the India Mission. Mrs. James W. (Margaret Stainton) Hutcheson, missionary to Paraguay (1947 to 1956), began her service in 1964.

Two Canadians have held one of the highest offices of the brotherhood open to women. These have been Miss Jessie Trout, already mentioned as vice-president of the UCMS, 1949-1961, who followed Mrs. Mary Lediard Doan who was vice-president 1939 to 1949.

Like Miss Trout, Mrs. Doan considered Owen Sound, Ontario, her home town, although she was born in Hillsburgh, Ontario, a daughter of the manse. She first went to Japan in 1906 as a missionary-teacher and was active in the establishment and development of the Margaret K. Long School for Girls in Tokyo, and the Union Christian College, Tokyo. In 1937, after the death of her husband, Mrs. Doan returned

to Japan where she became a close associate of the world-famous Japanese Christian, Kagawa, acting as hostess in Fellowship House, Tokyo. In 1939, with Japan at war, Mrs. Doan returned to the United States and assumed the vice-presidency of the UCMS.

Remembering now Mrs. Doan's gracious spirit, one is somehow reminded of words read years ago in a book about Japan called *The Daughter of the Samurai* by Etsu Inagaki Sugimoto: "Be strong like the pine, yield in gentle obedience like the swaying bamboo and yet, like the fragrant plum blossoming beneath the snow, never lose the gentle perseverance of loyal womanhood."* This Mary Lediard Doan fulfilled in her lifetime.

All-Canada

Finally, it would seem ingratitude indeed not to give recognition to one who has given full-time attention to directing the affairs of the Churches of Christ (Disciples) in Canada for nearly a quarter of a century. Oliver W. McCully served as general secretary of the All-Canada Committee from 1941 to 1965. These were still formative years for the All-Canada organization both as a unifying factor within the provinces of Canada and within brotherhood relationships.

Mr. McCully came to the All-Canada Committee from pastorates in Manitoba and Ontario, having graduated from the College of Churches of Christ in Canada. He went from the All-Canada Committee to serve as executive secretary of the Association of Christian Churches (Disciples of Christ) in Pennsylvania.

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*From *The Daughter of the Samurai,* by Etsu Inagaki Sugimoto. Reprinted by permission of Doubleday & Company, Inc.

II

Background and Beginnings

Beginnings of the Brotherhood

Churches of Christ (Disciple) Canada	Date	Christian Churches (Disciples of Christ) United States
—John Glas leaves Church of Scotland	1728	
—followers of Glas become known as Scotch Baptists	1763	
—Scotch Baptists begin to emigrate to Canada	1800	
	1804	—Christians appear in Kentucky (Barton Stone leader)
	1809	—Disciples appear in Pennsylvania (Alexander Campbell leader)
—Scotch Baptists organize "the little church" in Canada	1811	
—E. T. McIntyre begins preaching in Ontario	1825	
—William Ashley begins preaching in New Brunswick and Nova Scotia	1830	
—*The Christian Gleaner* begins to spread ideas of Stone and Campbell	1831	
	1832	—Christians and Disciples join forces
—first Disciples congregations organized in Canada	1836	
—Scotch Baptist congregations by this time identified with Christian-Disciples movement	1840	
—First annual meeting in Ontario	1843	

Background and Beginnings

Part I by Elmer Stainton

1804, 1809, and 1832. Important dates for any students of the history of the Christian Churches (Disciples of Christ) as they are called in the United States or Churches of Christ (Disciples) as they are called in the Dominion of Canada.

1804

> *We will that this body die, be dissolved and sink into union with the Body of Christ at large; for there is but one Body and one Spirit, even as we are called in one hope of our calling.*

With these words, part of the Last Will and Testament of the Springfield Presbytery, made at Cane Ridge in Bourbon County, Kentucky, Barton W. Stone in company with five other Presbyterian ministers set in motion a movement which later on was to become known as the Christian Church. The date was June 28, 1804.

1809

> That the church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures. . . .

With these words from proposition one of the *Declaration and Address* of the Washington Association, Thomas Campbell in company with others of like-minded concern, launched a movement which was to eventuate in a community of Christians known as Disciples of Christ. The place was Washington, Pennsylvania, the date September 7, 1809.

1832

On January 1, 1832, in the city of Lexington, Kentucky, "Raccoon" John Smith representing the "Disciples" and Barton Stone representing the "Christians" clasped hands and thus marked the union of these two great pioneer movements for Christian Unity.

1811

Nearly two thousand miles away, near Charlottetown in the province of Prince Edward Island in the Dominion of Canada, and about twenty years earlier, three or four persons gathered themselves together to form a "little church" whose principles and practices were to be based solely on the New Testament. Their leader was a Scotch Baptist preacher named Alexander Crawford. The year was 1811.

Within the next ten years similar small and scattered groups of Scottish pioneer settlers, with Scotch Baptist background, banded themselves together to form congregations in various parts of the provinces of Prince Edward Island, New Brunswick, Nova Scotia, and Ontario. All of these congregations sought to restore the New Testament pattern of the church. Within twenty to thirty years almost every one of these Scotch Baptist congregations was to become identified with what we know today as the Christian Churches (Disciples of Christ) or Churches of Christ (Disciples).

Who were these Scotch Baptists whose ideas were so like those of the Christians in Kentucky and the Disciples in Pennsylvania? Where did they come from?

From Scotland to Canada

The story begins in Scotland in the year 1728. In that year a man by the name of John Glas, a minister, left the Church of Scotland. For some time he had chafed under the domination of the ruling authorities of the Church of Scotland. Study of the New Testament church had convinced him that ultimate authority rests with local congregations and not with synods and presbyteries. In a further break with the established church in Scotland, Glas and his followers began to observe the Lord's Supper weekly. (Church of Scotland practice had been a quarterly observance.) A son-in-law of Glas', Robert Sandeman, carried the movement still further from the established viewpoint. Sandeman taught that a man was free to choose or reject salvation on the basis of his understanding of the scriptures. The Church of Scotland said God alone chooses those whom he will save and that he will make his choice known to the one concerned in no unmistakable terms!

This group of dissenters, under the leadership of John Glas, Robert Sandeman, and others, continued to grow. In 1763 their numbers were great enough to be recognized and given a name. Archibald McLean,

another leader who emerged from their number, came to believe that the restoration of the New Testament church demanded baptism by immersion. It was because of this belief that the group began to be called the Scotch Baptists.

Settle in Ontario, Maritimes

The members of this movement, for the most part, were narrow and legalistic in their approach to the scriptures and at times tended to be quarrelsome in their relationships with one another and certainly with people of other beliefs. Under various pressures, economic and social as well as religious, many Scotch Baptists began to leave Scotland. In large numbers they emigrated to Canada, the bulk of them arriving there during the first three decades of the nineteenth century. Some settled in Canada's three Maritime provinces, Nova Scotia, New Brunswick, and Prince Edward Island. Others sailed on to Ontario and settled in the southern part of that province along the shores of Lake Ontario and Lake Erie.

The "little church" still exists and is listed in the *Year Book of the Christian Churches (Disciples of Christ)* as the Cross Roads Church of Christ near Charlottetown, Prince Edward Island. Descendants of the charter members still attend services there along with many others who are glad to be known as "Christians only" though not the "only Christians."

Influenced by Stone-Campbell Movement

How did these Scotch Baptists in so short a time come to be almost totally identified with the movement begun when Raccoon John Smith and Barton Stone clasped hands in Lexington? How was it that a movement that had its beginnings in Kentucky and southwestern Pennsylvania was able in the space of a few short years to spread into Canada and there influence another movement which had its beginnings in Scotland? Not only to influence but to completely dominate and ultimately replace these Scotch Baptists?

With their insistence that a man bring his mind to the reading of the scriptures, and their conviction that the New Testament provides an all-sufficient basis for bringing one to salvation, plus their desire to organize and conduct the work and worship of the church on the basis of New Testament practice, the Scotch Baptists provided a fertile field for sowing the seed—the ideas of Campbell and Stone. The fact

that all three movements sprang out of Presbyterian backgrounds served only to increase their affinity for one another.

One other characteristic of the Scotch Baptists must be noted here, if only to indicate a deep-rooted and not always discernible difference between Canadian Disciples and American. Whereas both Campbell and Stone clearly recognized their oneness in some sense with all Christians regardless of denominational background, and sought only to manifest that oneness of the church which they believed already existed, the leaders of the Scotch Baptist movement and their early followers gave no indication whatsoever of this concept of the church. Most certainly they were not concerned with the "horrible divisions" which rend the Body of Christ.

In spite of this one real difference, by the year 1840 almost without exception all Scotch Baptist churches in Ontario had identified with the cause of Alexander Campbell and Barton Stone and henceforth were to be known as Churches of Christ (Disciples).

Records of how the ideas of the Christians and the Disciples first came into Canada and in contact with the Scotch Baptists are extremely vague and sketchy. But the two stories which follow are authentic and suggestive.

McIntyre Spreads Stone-Campbell Thinking in Ontario

In 1820 the Stogdill family of Greenville, New York, packed their possessions and headed bravely northward. It took courage to travel in those days! They crossed the border into Canada and settled in a little community about twenty miles north of Toronto, Ontario, a place called Newmarket.

Mrs. Mary Stogdill was a devout churchwoman, a convert to the ideas of Barton Stone and the Christians. She and her family had barely got settled in their wilderness home when she began writing letters to her preacher and others back in Greenville, urging the brethren to send a preacher to Newmarket. In a letter written to Elder Brown of the Greenville Christian Church she made this urgent plea in the quaint and rather stilted style of that period:

> ". . . Brother McIntyre (and his team) have never visited us, although most anxiously have I looked for them. Oh, persuade them to come! Tell them Paul sought other countries that he might not build on another's foundation. Bid them Godspeed to this part of the vineyard for the fields are white and ready to harvest. . . ."

For some reason Mary Stogdill's plea went unanswered for nearly five years. In 1825 Elder E. T. McIntyre did visit the Stogdills, however, and then began preaching in and around Newmarket. That Mary Stogdill knew what she was talking about when she wrote that "this part of the vineyard" was ready to harvest is proved by letters which Elder McIntyre wrote to Barton Stone, in one of which he said,

> ". . . . the cause of God is still spreading . . . . within a few years the church has grown from nothing to about five hundred."

Now in addition to being a preacher for the Christians and a correspondent for Barton Stone's journal, *The Christian Messenger,* Elder McIntyre was also an agent for Alexander Campbell's first journalistic effort, *The Christian Baptist.* In his own person Elder McIntyre united these two movements for Christian unity some years before they were officially united in 1832. Although the Christians in Ontario voted in 1834 by a very narrow margin not to unite with Campbell's Disciples of Christ, McIntyre himself continued to spread the ideas of both Stone and Campbell.

Among many who responded to McIntyre's preaching was a young man by the name of Joseph Ash. In 1836 this young man established what might be termed the first "Disciples" church in Ontario, at Coburg, a small town east of Toronto. Even more important, Joseph Ash began publishing the first truly Disciples paper in Ontario, the *Gospel Vindicator.* In this way the ideas of Campbell and Stone were introduced to the leaders of the Scotch Baptist communities scattered throughout central and western Ontario. These leaders recognized at once, particularly in the writings of Alexander Campbell, a powerful voice for the cause of New Testament Christianity.

William Ashley Carries Stone-Campbell Ideas into Maritimes

In another part of Canada, in the Maritime provinces, some thousand miles from Ontario where Mary Stogdill had started something by her letter writing, another influence was moving.

This story begins in the seaport town of Eastport, Maine, situated a few miles across the straits from the province of New Brunswick, Canada. In this town sometime in the last decade of the eighteenth century, a Free-Will Baptist church had been established. Although having no connection with the Scotch Baptist movement, the beliefs

and practices of this church were very similar. So it is not too strange to learn that a minister of the Christian Church, William W. Ashley, was called to serve there. (This was sometime after 1820.)

Like Elder McIntyre, Ashley embodied a union of the Stone-Campbell ideas. Like McIntyre, he too was an agent of Alexander Campbell's journal.

Ashley sailed from Eastport, up the Bay of Fundy to the port of Saint John. Here he began proclaiming his convictions, and he was heard sympathetically by a congregation of Primitive Methodists who subsequently voted to become a Christian Church.

In the next two years, Ashley travelled far and wide through the provinces of New Brunswick and Nova Scotia. What difficulties he encountered we can only imagine. Travel in the Maritimes is not easy today; what it must have been in those days!

"Boats play a big part in travel here," writes Phyllis Fletcher from Saint John in 1964. (Mrs. Fletcher is the Christian Women's Fellowship secretary in the Maritime provinces.) "One of the churches which I visit involves a ride on three ferries each way. Sometimes if the water is too rough they just don't run. So you are never sure when you start whether you will arrive at your destination on time or at some later date! Besides the three ferry rides on this trip, I travel on a small local bus and also with a mailman. Two of these ferries are simply scows lashed to the side of a high-powered fishing boat. The group that meets to plan our annual women's retreat always holds its planning meeting on the big Bay of Fundy ferry, Princess of Acadia. Those of us who attend from New Brunswick take the three-hour trip across the Bay to Digby; the ladies from Nova Scotia come down by car to Digby; and we hold our meeting on the boat during the four hours it is at the dock there. I have had some interesting trips on the ferries to Prince Edward Island in the spring when the Strait of Northumberland is choked with ice cakes and you bump along from one cake to another. A normal crossing which only takes forty-five minutes may stretch into many hours."

William Ashley, however, had other things on his mind and the vicissitudes of travel were merely incidental inconveniences. In 1832 he wrote to Alexander Campbell from Yarmouth, Nova Scotia:

"I have just returned from a two months' tour through Nova Scotia and have had opportunity of witnessing something more of the evils of sectarianism, and of trying to do a little towards reform. I am now connected with ten preaching brethren who have agreed to take the

scriptures as the only standard of faith and practice, and there are the same number of churches; but they have not yet all laid aside their creeds and adopted the ancient mode of coming together to break the loaf on every Lord's day. The prospect is beginning to brighten in this country.

"The brethren united have formed into a conference and I am appointed to travel and labor in the word and doctrine this year. I baptized a number during my late tour, and many more who felt it thus to be their duty to put on the Lord but are waiting to feel better."

While he was in Halifax, Nova Scotia, Ashley prevailed upon a small congregation there to begin publishing a journal for the Disciples. Called *The Christian Gleaner,* it was composed for the most part of reprints from Alexander Campbell's monthly journal the *Millennial Harbinger. The Christian Gleaner* sent Campbell's ideas far and wide through the Maritimes.

It was this journal which came to the attention of Dr. John Knox, Scotch Baptist preacher at Cross Roads, the "little church" started by the emigrees from Scotland. Dr. Knox was an outstanding religious figure on Prince Edward Island. By 1845 he had become fully persuaded by the writings of Campbell. He became the chief influence in bringing most of the Scotch Baptist churches on the Island into the fold of the Disciples of Christ.

Disciples Develop Organization

Canada	Date	United States
	1849	—American Christian Missionary Society (ACMS) organized
	1874	—Christian Woman's Board of Missions (CWBM) organized
	1875	—Foreign Christian Missionary Society (FCMS) organized
—Ontario Christian Woman's Board of Missions organized	1887	
	1908	—cornerstone laid for the College of Missions, Indianapolis, Ind.
	1913	—International Convention met in Toronto, Ontario, Canada
	1919	—*World Call,* first issue in January
	1920	—The United Christian Missionary Society formed (ACMS, CWBM, FCMS)
—All-Canada Committee formed	1922	
—*Canadian Disciple* united provincial papers	1923	
—College of the Churches of Christ in Canada established	1925	
—National Women's Missionary Committee (All-Canada sub-committee) united provincial organizations	1927	
	1935	—Unified Promotion, Inc. created as promotional agent
	1948	—Full-time office established for the International Convention
	1950-51	—International Christian Women's Fellowship organized
—First delegate convention of Churches of Christ (Disciples)	1960	

Background and Beginnings

Part II

The Movement Becomes a Brotherhood

While this Christian-Disciples movement was infecting the Scotch Baptists in Canada, its influence was also being felt south of the Canadian border. From Pennsylvania and Kentucky where it was born, the movement spread until it had achieved substantial proportions.

Isolated as congregations were in those days, people began to feel a need of coming together for strengthening their purposes through fellowship and sharing of ideas and concerns. Out of these gatherings came several organizations, each in its way picking up one of the concerns of this new brotherhood.

Among these, in fairly rapid succession, three missionary societies came into being. The first (American Christian Missionary Society) was primarily committed to carrying the gospel farther west as settlements sprang up on the frontier. The other two (Christian Woman's Board of Missions and Foreign Christian Missionary Society) gave expression to a growing conviction that the world must know of Him who came to bring light into darkness.

When that "flame of the Lord's kindling" began to burn, nothing could extinguish it. The wind of the Holy Spirit indeed, fanning the flame, sent sparks flying across the border into Canada. The Churches of Christ (Disciples) related themselves with enthusiasm to those earliest efforts of the brotherhood toward obeying the command, "Go ye . . ." But it was the women in Canada, as it was also the women in the United States, who began systematically to seek support for the cause of Christ abroad.

The Women of Canada Mobilize for Missions

The first organized women's group in Canada was in Wainfleet (now Winger) near Toronto, Ontario.

In 1883 four women attended a state convention in Buffalo and returned "with a vision and a will." They first organized themselves as the Wainfleet Mission Band and the first meeting was attended by eighteen women and ten babies! The result of their first effort was $35. This was used to send an evangelist to Portage La Prairie, Manitoba, as a beginning of work in the "Great West."

There was still prejudice against such organizations of women. One objection which was voiced contended that all organizations within the church were "unscriptural." Another inevitably quoted Paul as having commanded, "Let the women keep silent in church." In 1885 an evangelist addressed the Ontario Convention on this topic. He maintained that Paul's injunction had reference to activities within the regular meetings of the church. "Otherwise," he said, "women have liberty to engage in necessary Christian work."

The women may have been daunted by this opposition but they were not stopped. Their spirit is reflected in what Mrs. M. F. Schurman wrote from Summerside, Prince Edward Island, reporting on the organization of one of the first women's missionary societies in Canada. "We had quite a fight," she reported. "This was a time when women were supposed to keep silent in the church!"

Nevertheless, one after another, women's societies were organized in the churches. And one after another they began to organize on a provincial basis. In 1887 a Woman's Board of Christian Workers from one of the Ontario churches sent their secretary to the Ontario Convention to advocate a provincial organization for women's work there. According to one account, "It looked on Monday morning, the last day of the convention, as if the good women, anxious as they were, would go home and not make an attempt to organize. A brother who knew their mind and had faith in their capacity to do well what they desired to have done took the floor, addressed the chair, and simply announced that the sisters would have a meeting in the schoolroom in the rear of the church. About a dozen women repaired to that room. The deed was done, the clock started, and it has been running ever since."

The revolutionary factor was not organization on a provincial basis. The churches had begun to feel the need of such mutual support as early as 1846. Three churches in Ontario joined forces in that year to employ an evangelist. There were several of these "cooperations" in Ontario, forerunners of the provincial organization which grew out of the meeting of representatives from 32 churches (all the Ontario "cooperations") at Everton in June, 1886. The first annual convention was held at Guelph in 1887. In the Maritime provinces the first move toward a provincial organization was made in 1855. No, the idea of provincial organization was not unfamiliar; what was new was the idea of women's taking such a leadership role. The provincial organizations were concerned primarily for the spread of the gospel in Canada; the women had caught the vision of a world to be saved.

Other provincial women's organizations followed the formation of the Ontario Christian Woman's Board of Missions. During their early years several projects were undertaken. Financial assistance was given to several churches; the Canadian West was also aided.

Canadian Churches Send First Missionary Abroad

Foreign missions, however, roused the greater enthusiasm. At the convention in Toronto in 1891 there was unanimous agreement that "all the world" meant beyond Canada. Just at this time Miss Mary Rioch of Hamilton, Ontario, offered herself for service in a foreign field. Several of the provincial women's boards joined in helping the Foreign Christian Missionary Society to send Miss Rioch to Japan. Since that time, the number of missionaries who have gone out from the Canadian Churches of Christ (Disciples) in answer to the great commission has been far out of proportion to the size of the churches.

Need for Greater Unity within Brotherhood

Both in the United States and in Canada the scattered congregations increasingly felt the need of unification. The three missionary societies in the United States began to talk of merging. The various periodicals which represented the voices of the brotherhood in the United States began to talk of merging. In Canada it was the same. Provincial structures needed to be related to each other in some way. Canada's periodicals needed to be combined. The strength that comes from unity was imperative for the survival of the movement in a territory so vast and sparsely populated as Canada.

All-Canada Organization Projected

It is always difficult to find the seed of a great idea, and to trace its growth from seedling to maturity. The seed had already sprouted and sent up several shoots when the International Convention met in Toronto in 1913. In the records of that convention there are references to discussion of an all-Canadian organization and the suggestion of an all-Canada paper. No action was taken then, however, although the sprouts continued to flourish. For example, the Manitoba Christian Missionary Society in 1921 put itself on record as "feeling the need of a closer union among all Canadian churches." Later that same year the Manitoba Provincial Convention passed a resolution "to take steps" and outlined the steps which were subsequently undertaken.

The first step involved conversations between Canadian leaders and representatives of the UCMS. The second step meant visiting thirty centers and fifty churches to consult with the people and outline possibilities.

Mr. George Stewart, one of the most enthusiastic leaders of this movement, summed up the situation as follows: "Canada has reached the day in her history when the Disciples of Christ with oneness of purpose, must present a oneness in Christ Jesus. In future let us think and act in terms of the whole church for the whole task, in Canada and the world, always maintaining the loyalty and autonomy of the local church."

The first All-Canada Conference met in 1922 in the historic setting of one of the oldest Disciples churches in Ontario, Poplar Hill, situated in a lush rural area a few miles from the city of London. All provinces except Quebec and British Columbia were represented.

The conference attacked its agenda with vigor. Key addresses were given by Mr. George H. Stewart, John Stuart Mill, Mrs. M. V. Romig, and R. G. Quiggin. The provincial representatives presented the needs and aims of the individual provinces. Preliminary steps were taken to create an all-Canada paper, a Bible chair or all-Canada college, and various other projects. A Continuation Committee was appointed. After earnest and prayerful discussion, the conference closed with the singing of "Praise God from Whom All Blessings Flow," and "the brethren returned to their home provinces and churches with determination to bring to their brethren the inspiration of the conference and their vision of a united triumphant church."

The All-Canada Committee (the name finally chosen for the central organization) gradually evolved procedures to accomplish its work. Today the delegate convention meets biennially. The planning conference meets on the alternate years. The planning conference works through ten committees (Ministry, Evangelism, Christian Education, Stewardship, Unity, Unified Promotion and World Outreach, Christian Action and Community Service, Youth Work, Publications, and Church Development) which report in writing. The reports are approved and sent to the local churches for careful study by individuals and committees within the churches. Implementation of the plans depends on the congregations themselves.

Through the work of the All-Canada Committee, through conventions and planning conferences, the churches in Canada have developed a rich fellowship and a certain degree of unity. The strength and in-

spiration derived from working and worshipping together goes home with the delegates and committee members. How much they are able to instill in the life of their separate congregations depends on many things: on their own ability to communicate a spirit and a direction as well as specific plans, and on the receptivity of the congregation itself. There still remain misunderstandings from province to province —just as in the United States there is misunderstanding from state to state—but nonetheless there is a degree of solidarity, a sense of having the same heritage and of working toward the same goals.

III

Canada, the Dominion Today

Historical Events

Canada

United States

Canada	Dates	United States
—John Cabot plants England's flag on Newfoundland	1497	
—Jacques Cartier explores St. Lawrence River and claims land for France	1534	
	1587	—Raleigh's colony disappears
	1607	—English adventurers settle Jamestown, Virginia
—Champlain settles Quebec, names country New France	1608	
	1620	—Pilgrims settle Plymouth Colony, Massachusetts
—Hudson Bay Co. granted charter, claims territory	1670	
—English defeat French, add Quebec as colony	1759	
	1776	—13 colonies demand—and get—their independence
	1812	—the new United States fails to conquer Canada
—Queen Victoria signs British North America Act making Canada a nation with her own constitution and four provinces (Ontario, Quebec, Nova Scotia, and New Brunswick)	1867	
—Hudson Bay Co. surrenders territorial rights to Canada	1870	
—Prince Edward Island, Manitoba and British Columbia become provinces	1873	
—Alberta and Saskatchewan become provinces	1905	
—Newfoundland joins Canada as a province	1949	
—Canada adopts new flag	1965	
July 1—Confederation Day		July 4—Independence Day

Canada, the Dominion Today

Canada, second in size only to the U.S.S.R., is rich in diversities of climate, scenic beauty, material and human resources. It is blessed by nature with bountiful and accessible fishing-grounds; mineral resources so rich that Canada is one of the world's greatest ore producers, though its supplies are barely tapped; vast farmlands ideally suited to all forms of agriculture from peaches to wheat, from cattle to mink; lavish stretches of forest that yield the world's greatest supply of newsprint; underground store-houses of coal, natural gas and petroleum; horse-power for the harnessing from thousands of rivers and streams; and a built-in transportation system that slices into half the continent.*

What Shall We Call Her?

When Jacques Cartier was exploring the St. Lawrence River in 1535 (he had planted a cross on the Gaspé Peninsula the year before and claimed the land for France) he talked with people he found living by the river. They told him he had reached Canada. They meant their village but he thought they were naming their country and, when he reported to the king, it was Canada he reported.

Three centuries later, in London, when the bewigged gentlemen who called themselves the Fathers of the Confederation were considering how to call Canada, there was much discussion and several possibilities were suggested. Finally Sir Leonard Tilley spoke, perhaps a little hesitantly because he was referring to a personal matter, of how impressed he had been during his morning meditation that day with the verse in Psalm 72, "He shall have dominion from sea to sea," and here, certainly, they hoped the Lord would "have dominion." Why not call the country the Dominion of Canada? The idea found favor with the delegates and "Dominion of Canada" the new nation became.

The Dominion, in those days, did not stretch "from sea to sea" but only a little distance beyond the far western tip of Lake Superior. Just as the United States began with a little cluster of states on the eastern seaboard, so with Canada. At first the Dominion consisted of four provinces: New Brunswick, Nova Scotia, Quebec and Ontario. Quebec had had a century to get used to the idea of being related to England, but for nearly all of that century she had had her own constitution;

*Reprinted from *Canada 1964*, Official Handbook of the present conditions and recent progress of Canada, published by the Dominion Bureau of Statistics, Ottawa, Canada, 320 pages, $1.50.

she had never relinquished her French language nor her "French" ways of doing things. Even today, she is an entity in her own right, yet apart from the rest of Canada by her language, her history, and her heritage. Nevertheless, she is a part of the Dominion. Canada, consequently, has always been a two-language country.

Today the Dominion includes ten provinces and two territories. The provinces are the three which comprise the Maritimes (Nova Scotia, New Brunswick, and Prince Edward Island); the three whose northern reaches extend to Hudson Bay (Quebec, Ontario, and Manitoba); the two inland provinces (Saskatchewan and Alberta); the Pacific Coast province, British Columbia; and Newfoundland which did not join the Dominion until 1949. The two territories are the Yukon Territory which borders Alaska, and the Northwest Territories whose broken land mass stretches up into the Arctic Circle.

What Is She Worth?

It is interesting that discussion of Canada does not center around these political divisions but on geographical regions. There are really five Canadas: the Atlantic Seaboard, the St. Lawrence Lowlands, the Prairies, the Pacific Coast, and the Frontier. The economy of the Atlantic Seaboard depends upon products of forest, farm, and sea. The St. Lawrence Lowlands is where most of the industry is to be found. Oil derricks punctuate miles and miles of waving wheat on the prairies. Lumber is a major industry on the Pacific coast but salmon fishing is important also. The Frontier (actually about four-fifths of the Canadian land mass) has been the source of fur, lumber, pulp and paper almost from the earliest days of Canada's settling, and to these in recent years has been added mining for nickel, lead, zinc, cobalt, iron, platinum, titanium, uranium, and potash.

Even more simply, Canada can be said to have two regions: The South—that settled, developed belt of land where the people and the industry are located. The North—thousands of square miles, partly unexplored, largely undeveloped, with ore deposits whose magnitude and richness are just beginning to be guessed.

The Populated South

Half the population of the Dominion of Canada lives within 100 miles of the Canada-U.S. border; ninety per cent lives within 200 miles of the border! Canada has thirteen cities with population over 100,000, and all but one of these are within that 100 mile limit. The exception, Edmonton, is more than 200 miles from the border.

Most of the industry is in this narrow belt of populated land. The main centers are in southern Ontario, southern Quebec, and southern British Columbia.

Canada's railroads serve this population, these industrial centers, and the hundreds of smaller communities that are scattered through the prairies. One spur of the railroad reaches up to the southern coast of Hudson Bay, to Churchill, Manitoba. Other spurs reach up into the territories where there are mines with shipments to send into the south.

The airlines are a little more far-reaching, although the major lines here also run east and west. But there are connecting lines to communities in the territories and even to one location on the Arctic Ocean.

The St. Lawrence River has always been a main transportation route for ships. Now that the channel has been deepened, it has become the St. Lawrence Seaway, and ocean-going vessels can travel through it to the very heart of the continent.

The settled areas are well supplied with roads. But beyond this narrow belt of populated land, Canada stretches out through lake-dotted, river-split muskeg (swamp or grassy bog), outcropping granite, and miles of bald Arctic islands in frozen seas, nearly 3,000 miles to the north!

The Undeveloped North

It is the populated south that Americans know. The American tourist follows the roads and even the Canadians don't venture very far into the territories without a good reason.

These good reasons are increasing in number every day. Hidden in the northland are treasures which as yet can only be estimated. These treasures are the natural resources of the nation and they are yet to be discovered in the treeless tundra (rolling, marshy plain), in the mountain belt which is 500 miles wide and contains 97 peaks higher than 10,000 feet, in the forests (an unbroken band of forest varying from 600 to 1300 miles in width stretches across the continent), in the rivers (because of the network of lakes and rivers it is possible to cross the continent in several directions with some portages), and in the Canadian Shield. The Canadian Shield is an outcropping of granite which sweeps in an enormous arc around Hudson Bay and covers nearly half the continent. This area has always yielded bountifully of lumber, wood pulp, fish and furs, but the base metals and the coal veins are only now being discovered. The southern edge of the Shield is beginning to be outlined by boom towns as minerals are uncovered and mining begun. Railroad spurs are beginning to creep out into the

wilderness, as nature's hidden caches of such treasures as uranium, iron, and titanium are coming to light and people are moving in to exploit them. Great sections of the Shield are still largely unexplored and much of the nation's resources may still lie undiscovered.

No Roads

Transportation is the problem in the territories—one of the problems! Those intrepid Hudson Bay Co. fur trappers used the rivers. Riverboat travel is slow, especially when portages are required, and the shipments carried are necessarily small. Alberta has the second largest coal reserves in the world but, lacking adequate transportation, it is cheaper for Canadian industries to buy from Pennsylvania.

Unexplored

Another problem of the territories is that Canada is not really aware of the region. Northlanders have been heard to complain because until quite recently the maps of Canada often cut off the tops of the provinces and eliminated the territories altogether. Some of the interior is unexplored even today.

Until 1939, maps were better cropped because there were still thousands of square miles of unmapped wilderness and frozen wasteland, hundreds of miles of uncharted bays and coast lines. Development of this part of Canada is long overdue.

No Big Cities

Edmonton is the farthest north of the Canadian cities of 100,000 population, and it lies below the fifty-fifth parellel. North of the fifty-fifth parallel only seven settlements (Yellowknife, N.W.T., Whitehorse, Yukon; Dawson Creek and Fort St. John, B.C., Grande Prairie, Alta.; Uranium City, Sask.; and Churchill, Man.) exceed 3,000 population. At this same latitude in Europe there are flourishing cities. Leningrad has a population in excess of 3,000,000, Stockholm more than 1,000,000. Oslo has nearly 500,000. Even Rjekyavek, Iceland, and Anchorage, Alaska, have more than 40,000. And these cities are all north of the sixtieth parallel!

Few People

While other nations are contending with a population explosion, Canada looks on perhaps a little wistfully. Her problem is that she hasn't population enough to make use of her resources. Raw materials are exported; manufactured products are imported. For example, every year Canada ships tons of coal and iron across the Pacific to Japan.

These end up as steel and steel products—pipe, motorcycles, industrial machinery—which Canada then buys from Japan.

But Rich in Resources

Most of Canada's industry is located in Ontario and Quebec, not because most of the natural resources are to be found there but because the people are there. Underpopulated as it is, undeveloped as it is, Canada still is one of the world's richest nations.

Canada ranks first among the nations of the world in the production of newsprint, nickel, asbestos, uranium, and platinum; second in the world's output of wood pulp, gold, aluminum, zinc, cobalt and hydroelectric power; third in silver and sawn lumber; fourth in wheat and lead; and fifth in copper. Recent discoveries of oil and natural gas, the opening of previously inaccessible sources, plus new methods of discovering, exploiting, and transporting the resources discovered have greatly enhanced the possibilities of Canada's industrial development.

Canada's Nationhood

The government of Canada is based (as is that of the United States) on certain basic freedoms: freedom of worship, freedom of speech, freedom of the press, freedom of movement, freedom of enterprise, freedom of private property and freedom in respect to political parties. (All political parties in Canada have equal rights under the law.)

Like Britain, Canada has a parliamentary form of government. The major document giving legal expression to the Canadian form of government is the British North America Act of 1867. The British North America Act is not as specific as the Constitution of the United States, but it lays out in general terms the machinery of government and the division of powers between federal and provincial governments.

Canada is a constitutional monarchy. Her majesty Queen Elizabeth II is Queen of Canada. The Royal title is "Elizabeth the Second, by the Grace of God of the United Kingdom, Canada and her other realms and territories, Queen, Head of the Commonwealth, Defender of the Faith." In Canada the Governor-General is the personal representative of the Queen. In each province there is a Lieutenant-Governor who represents the Queen in his province.

The relationship of the Sovereign to her subjects is somewhat difficult to explain. She is the head of the government, but exercises no political power. She is completely above partisanship. In a speech dur-

ing a visit to Canada, the Queen said: "The function of constitutional monarchy is to personify the democratic state." That is, she personifies the qualities that Canadians feel belong to the Dominion, qualities such as justice, compassion, courage, steadfastness, integrity, devotion to duty.

The Federal government consists of the Queen (or her representative), the Senate of 102 members appointed for life, and the House of Commons of 265 members elected for a maximum term of five years.

A major difference between the government of Canada and the United States is that the House of Commons can be dissolved at *any* time if the Government in power loses the "confidence" (meaning the majority support) of the House on a major issue. For example, in the years 1953-1963 there were five Federal elections.

Almost all members, except the occasional independent, belong to one or other of four national political parties—the two older parties are the Progressive Conservatives and the Liberals. In 1960 the New Democratic Party was founded; it corresponds closely to the Labour Party in Britain. The Social Credit Party in 1962 became a power in the House of Commons with a large measure of its support coming from Quebec.

Canada's nationhood is clearly shown in her gradual emergence as a sovereign nation, with complete autonomy within the British Commonwealth of Nations. By 1900 Sir Wilfrid Laurier, Prime Minister, said with pride, "I claim for Canada this: that in the future Canada shall be at liberty to act or not to act." His prediction gradually came true.

By 1909 Canada had reached a stage in her development when a Department of External Affairs became necessary. The First World War greatly accelerated her development, both militarily and industrially. When the League of Nations was formed in 1919, Canada claimed, and won, individual membership. In 1926 the new status was formally defined by the Balfour Declaration (in 1931 this was incorporated as the Statute of Westminster) which stated that the nations of the Commonwealth were "equal in status, in no way subordinate one to another in any respect of their domestic or external affairs, and freely associated as members of the British Commonwealth of Nations."

The Second World War marked a further step. This time Canada entered the War by her own declaration (September 10, 1939) instead of being drawn into conflict simply because Britain was at war. Canada's forces by land, sea and air were greatly increased, and in spite of

heavy manpower commitments the country was able to step up industrial production until it placed second among the exporting nations of the allied coalition. The total of wartime gifts to her Allies was $4 billion. Canada, alone of all the allied nations, did not accept United States Lend-Lease assistance. It paid cash for all materials received from the United States. (The war cost the nation $19 billion.)

The rapid development of Canada's participation in international affairs is illustrated by the increase in the number of her missions abroad. In 1939 there were but ten; by 1962 there were more than eighty. As one of the charter members of the United Nations, Canada has served on the Security Council and The Economic and Social Council and is a member of all the specialized agencies of the United Nations. One of Canada's functions in the United Nations, whether or not intended, has been to help Great Britain and the United States understand each other. Canada has also supported the North Atlantic Treaty Organization. She has been particularly interested in those provisions under which the NATO countries undertook to "strengthen their free institutions by bringing about a better understanding of the principles upon which these institutions are founded, and by promoting conditions of stability and well-being."

Canada's attainment of nationhood has recently been further demonstrated by the adoption of a national flag. Those who followed the discussion became aware of currents in the Canadian stream of life that had perhaps not been on the surface before.

In the first place, Canada already had a flag. The flag proclaimed its dominion status, the link with Great Britain, by the imprint on it of the "Union Jack," Great Britain's flag.

In the second place, there was a good deal of controversy as to what insignia should appear on the new flag. Some wanted to retain "Union Jack." Many wanted the "maple leaf," long considered symbolic of Canada although it grows only in a small part of the dominion. Some wanted the "Ookpik," made by Eskimos out of sealskin, an object which, it has been said, looks like a baby owl in front and a duck in the rear. There were numerous other ideas—some serious, some offered in a spirit of fun.

The design finally selected was the maple leaf. The flag, a red maple leaf in the center of a white field bordered on left and right by broad vertical bands of red, flies proudly above the parliament buildings in Ottawa, in the row of flags in front of the United Nations buildings, and in other places where it proclaims to the world that Canada has a mind and a character of her own.

IV
Canada and United States—Neighbors

General Information

Canada		United States
3.9 million	Area (square miles)	3.6 million
18.9 million	Population	189.4 million
English French	Major languages	English Spanish
French Indian Eskimo European Negro	Major ethnic groups	Negro Spanish (Mexican, Cuban, Puerto Rican) Indian Eskimo
"mosaic"		"melting pot"
Ottawa, Ontario	Capital City	Washington, D.C.
Her Majesty, Queen Elizabeth II Governor General Personal Representative of the Queen	Ruler	
Prime minister	Top elected government official	President
10 provinces and 2 territories, each with its own coat of arms	Political divisions	50 states, each with its own seal
Parliament (Senate and House of Commons)	Government	Congress (Senate and House of Representatives)
Senate (appointed, on a regional basis, for life)		Senate (elected for a six-year term)
House of Commons (elected for maximum of five years)		House of Representatives (elected for four-year terms)

Canada and United States—Neighbors

Almost every article written about Canadian-American relations begins by stating that Americans know very little about Canada. Even Americans, when confronted with specific questions, admit that they know very little about their nearest neighbor—although they blithely assume a great deal of similarity.

Canadians and Americans probably are more alike than the peoples of any other two countries in the world. In dress, manner, and social customs they resemble each other closely. The fact that Canadians listen to American radio and watch American television programs and movies and exchange athletes indicates a certain compatibility.

So much similarity does in fact exist that the differences are even more difficult to discern. The differences are more in temperament than in anything tangible. They are spoken of as differences "in tempo rather than in character"; they are called "subtle differences" or "a matter of psychology."

Recently an American who had spent several weeks in Canada wrote, "A brief visit to Canada gives the impression that, after all, life and people in Canada and the United States are very similar. They are, but the similarities are physical whereas the differences are ideological, and therein lies the significance of the differences. The similarities involve the obvious aspects of Canadian and U.S. life, such as the appearance of the people, their cars, homes, shopping centers, stores, merchandise and so forth. The differences, on the other hand, have to do with feelings, attitudes, and ways of life."

Suffice it to say that there are differences and it behooves both Americans and Canadians to learn to understand each other better.

Many present-day tensions are rooted in historical episodes.

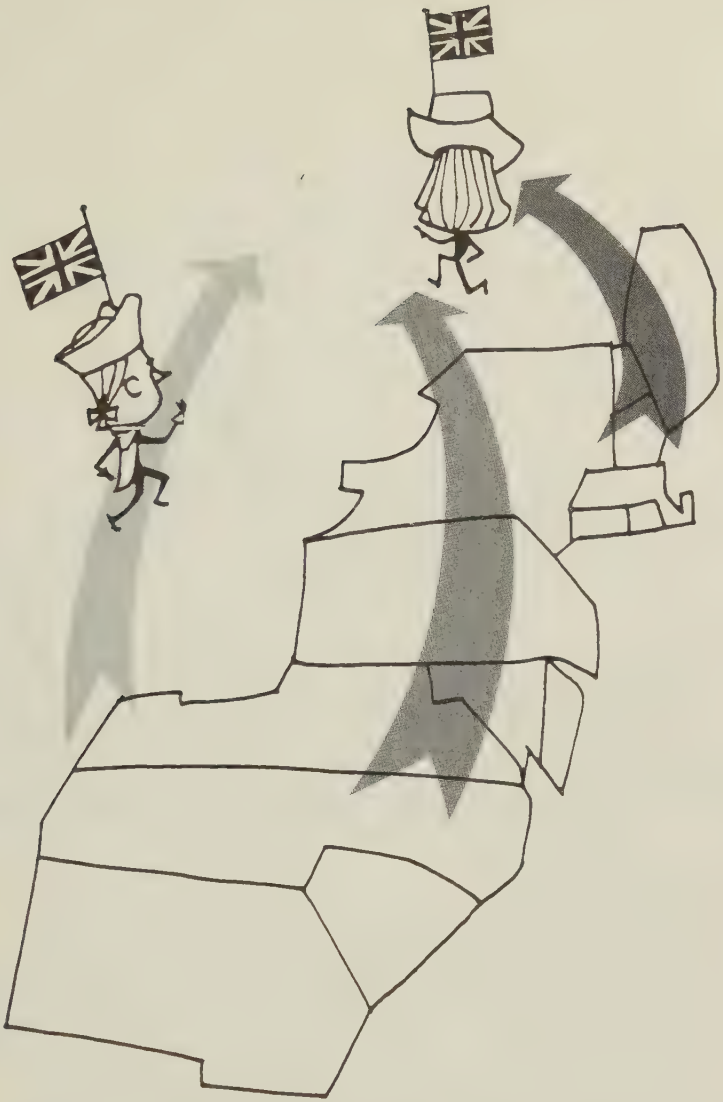
Some of the French-English tensions in Canada can be traced back to the competition of the early days of colonizing the North American continent.

John Cabot planted England's flag on his newfound land in 1497.

In 1534 Jacques Cartier planted the cross at Gaspé and claimed the land for France.

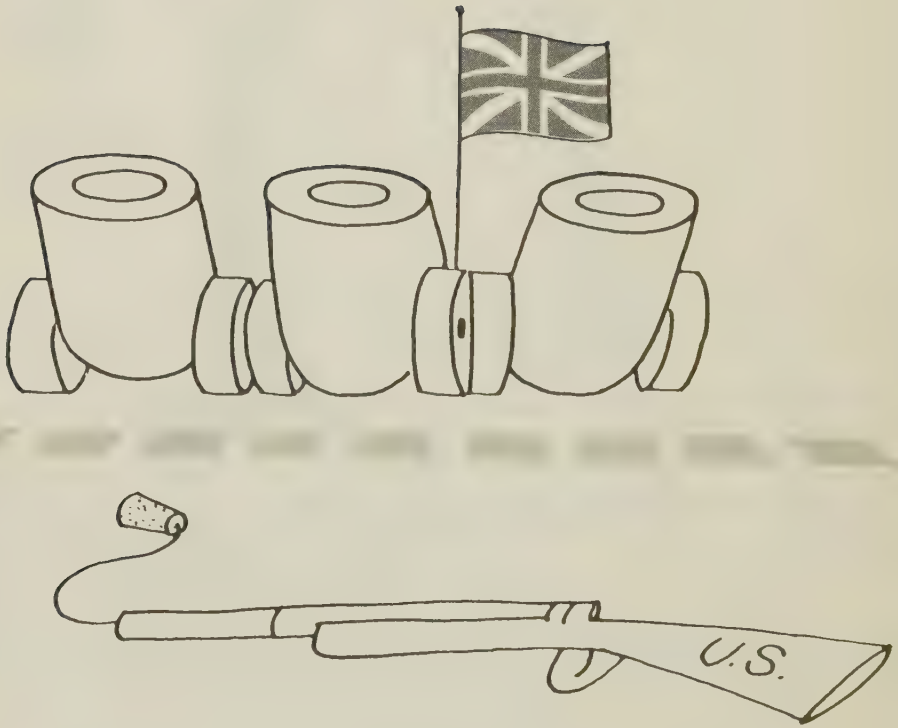
The French *coureurs du bois* used the St. Lawrence River as their doorway to the great fur-bearing interior. The English came in through Hudson Bay at the north and followed the rivers that emptied into the Bay to the interior. The English Hudson Bay Co. kept growing until eventually they were granted a charter and claim to the territories they had inhabited and the French trading company ceded its rights.

In the battle over Quebec, English colonies which later became the United States fought side by side with those which would become the Dominion of Canada. The French lost.



Canadian-American misunderstanding began when thirteen of the English colonies rebelled against "taxation without representation" and drafted a Declaration of Independence. The colonies further north remained loyal to the crown and there were thousands of people in the thirteen insurgent colonies who were Loyalists. After the war, these people fled the newly independent nation as refugees. It is said that 40,000 Loyalists settled in what is now Ontario.

The thirteen rebel colonies added insult to injury by trying to conquer the ones that had refused to rebel. That was the War of 1812. The newly created United States lost that war.



Canada gave refuge to men and women who were "wanted" in the United States in the days preceding the Emancipation Proclamation. Tensions arising out of this circumstance are buried deep, if indeed they exist at all, since this boundary-crossing episode has been all but forgotten. Nevertheless, it accounts for part of the pattern in Canada's mosaic.

Nobody knows how many thousands of slaves escaped into freedom along the Underground Railroad. Few records were kept; agents knew only the next station along the route. Some of the escaping slaves settled in northern states but hundreds kept going until they were safely across the border in Canada.

Understanding Essential

Most of the tension between these two great nations, however, is due to the fact that Canadians think Americans do not know enough about Canada. And the Canadians are right; Americans don't know enough about Canada.

Ignorance, each of the other, can give rise to misunderstandings whose consequences could be disastrous. Stereotypes are always dangerous.

These two nations have to depend on each other. They share more than 5,000 miles of boundary. They share a major inland waterway. They are equally, and similarly, vulnerable to nuclear attack. The fact that the Canadian population is concentrated along the border and that crossing that border is made comparatively simple increases the need for mutual understanding.

Melting Pot and Mosaic

One source of misunderstanding is an assumption, on both sides, of a greater degree of homogeneity in society on the other side than actually exists. The United States has boasted of itself for years as a "melting pot." To a great extent the people of various European extractions have tended to "melt" into one another. There are still, however, ethnic groups, notably Negro, Indian, Puerto Rican, Mexican, and Oriental, which are more or less "unmelted." The "melting" has proceeded even more slowly in Canada. Canada, in fact, has been called a "mosaic" rather than a "melting pot."

This "mosaic" quality of society in Canada has inhibited the development of a national culture. It would be difficult enough to develop a culture image if there were only English and French cultures to consider. But Canada is a country of many transplanted cultures, and it has made little attempt to assimilate its numerous national groups.

There are Scottish clans with their bagpipes in Nova Scotia and Cape Breton Island. New Brunswick has French-speaking Acadians who do not agree with the Quebec French. In the west there are Ukranians, Germans, Irish, Hungarians, Greeks, and Chinese who have held to their customs and cultures. There are English in Victoria, B.C., who cling to the ways of their British ancestors. The people of the prairie provinces have more in common with their southern neighbors than with their fellow citizens in Quebec or Nova Scotia.

All of which simply serves to point up the danger of making sweeping general statements. Some Canadians undoubtedly have stereotyped ideas of what Americans are like but, on the whole, Canadians know Americans much better than Americans know Canadians. Still, let us make it a mutual statement: We need to learn more about each other.

Interdependence

Our interdependence as nations is more likely to grow than to diminish. Already through the years joint commissions of various kinds representing both Canadian and American interests have come into being, too numerous to list all of them. A few, however, are well enough known—and sufficiently important—that we should be familiar with them.

International Boundary Commission

The United States shares with Canada 5,527 miles of border (including the boundary with Alaska). This border has been the subject of 17 treaties or agreements (the first in 1783) and two arbitrations, but it has been undefended for over one hundred years. The interchange of persons across the border is, of course, especially evident in metropolitan areas such as Detroit-Windsor and Toronto-Buffalo. Border-crossing formalities are limited to the absolute minimum, and there are many people who live on one side of the border and work on the other.

Nevertheless, there are matters which require joint action. An International Boundary Commission was set up in 1925. It is responsible for periodic inspection, repair and relocation if necessary of monuments and buoys, for setting the line if it is questioned at any point, for keeping border vistas open. (Where the boundary line cuts through 1,350 miles of forest, a skyline vista 20 feet wide is maintained.)

International Joint Commission

Several hundred miles of the border follow rivers and run through lakes. The St. Lawrence Seaway, which was a joint enterprise, indicates the magnitude and importance of the waterways. The St. Lawrence Seaway, which leads into the Great Lakes, thus carries ocean-going vessels far into the interior of these two vast nations. An International Joint Commission has been organized for the purpose of arbitrating use of boundary waters for domestic and sanitary purposes, for navigation, power development, and irrigation.

Cabinet Committee on Trade and Economic Affairs

Increasingly, Canada's economy is dependent upon the United States. Fifteen years after the Second World War, the United States was taking 54 per cent of Canada's exports. In 1961 Canada made about two thirds of its purchases in the United States. One third of United States investments abroad are in Canada. These two North American neighbors have become the world's greatest mutual customers!

As is to be expected, it became necessary to establish some kind of joint body to regulate, oversee, and arbitrate trade relations between the two nations. In 1953 the Cabinet Committee on Trade and Economic Affairs was organized.

Permanent Joint Board on Defense

Perhaps the interdependence of these two great nations becomes most evident in relation to defense. A great many organizations representing both nations have come into existence to deal with various aspects of defense, highly technical ones that deal with such matters as communications, meteorology, and electronics, others which are less technical, and some which are "classified" for security reasons. The Permanent Joint Board on Defense was created in 1940. It is noteworthy for its unusual composition, being a mixture of military and civilian personnel. It is responsible for the construction and maintenance of three early warning lines, the Pine Tree Line which more or less follows the borderline between Canada and the United States, the Mid-Canada Line which crosses Canada at the base of Hudson Bay, and, probably best known, the Distant Early Warning or DEW Line, in the Arctic wastes of the far northland.

Understanding Growing

Canada is far more aware of the inter-relatedness of the two nations than is the United States. This situation is changing very rapidly, however. For one thing, Canada is making a concerted effort to inform Americans about herself. With the completion of the magnificent Trans-Canada Highway, a new adventure for tourists has become possible. Advertised as "the newest and longest paved highway in the world," the Trans-Canada Highway lures the traveler across 5,000 miles of some of the most spectacular scenery that is to be found anywhere. Thousands of Americans are becoming acquainted with Canada in this way.

V
Churches of Christ (Disciples)

Statistics Concerning Churches

Churches of Christ (Disciples) in Canada		Christian Churches (Disciples of Christ) in the United States
46	congregations	4,992
65	ministers	7,511
4,886	participating members	1,181,265

(Participating and Non-Participating Churches)
figures from 1964 *Year Book of Christian Churches*

Roman Catholics 45.7 Protestant and Orthodox . . . 48.6 Jewish . . . . . 1.5 Other 4.2	Religious Distribution of Total Population	Roman Catholic . 37.1 Protestant and Orthodox . . . 56.9 Jewish . . . . . 4.6 Other 1.4

Churches of Christ (Disciples)

Problem: Vast Distances

Seven league boots are needed in Canada by anyone who wants to get acquainted with Disciples there. A little more than a third of the Churches of Christ (Disciples) are located in and around Toronto, Ontario, within 50 or 200 miles of the All-Canada office. From there, however giant strides of 1,000 miles or more are required to reach the nearest Church of Christ (Disciples) in any other province in either direction. (There are only two directions—east and west; south leads into another country, north into the Arctic Circle.)

There is another cluster of Disciples churches in the Maritime provinces. These churches are separated from those in Ontario by the entire province of Quebec where there are no Disciples churches. Toward the west, from Ontario, the churches are even more scattered—one in Manitoba, two in Saskatchewan, six in Alberta, and one in British Columbia.

These enormous distances between congregations inevitably contribute to a feeling of isolation. Both individual church members and congregations, feeling cut off from the brotherhood and each other by geographical circumstance, feel weaker and more alone than they are, more misunderstood and ignored. Not only do congregations in the United States not understand congregations in Saskatchewan, Ontario, and the Maritimes; the churches in the Maritimes do not understand the churches in Saskatchewan and Alberta! There are differences between province and state. But the difference is exaggerated by remoteness.

Overcoming this feeling of isolation, building a "team spirit," developing unity among the Disciples in Canada is a major task of the All-Canada organization, and the miles to be covered one of the largest obstacles toward its fulfillment. The cost of travel is a big item in the budget of All-Canada personnel, and the time involved in travel becomes a significant matter.

There is growing cooperation among provincial groups and individual congregations in spite of distances, however, and a rewarding fellowship has come into being, especially among those who give leadership in the congregations. Their mutual concerns and shared objectives bring them together in actuality as well as in spirit.

Problem: Size

The Canadian Churches of Christ (Disciples) are small in number, small in size of congregation, and for the most part are located in small communities. This is not a derogatory statement. It is a statement of fact which helps to explain some of the problems which are peculiar to the churches in Canada.

The smallness of the congregations tends to enhance the feeling of isolation. The smallness of total numbers also increases their sense of being alone, unknown. The Disciples are a tiny minority, about 5,000 membership among Canada's 19,000,000 population. The United Church of Canada and the Anglican Church of Canada account for about 60 per cent of all Canadian non-Catholics. The Disciples are often looked upon by other Canadian church people as a sect group. In many communities Disciples are entirely unknown.

The following statement illustrates this attitude. "With other students, I was working in a mission on Elizabeth Street, which is in a foreign quarter of the city. Those working in the mission were from all denominations, but the fact that a Disciples of Christ was announced to preach was such a unique announcement that a little girl who was present went home and declared to her parents that she had heard one of the Twelve preach."

Minority within the Brotherhood

Ironically, the relation of the Canadian churches within the brotherhood of the Disciples of Christ actually serves to underline their minority status.

The International Convention of Christian Churches (Disciples of Christ) is international because the churches of both the United States and Canada belong to it. There is a representative from Canada on the Board of Directors. Canadians have served on the convention platform, both as speakers and as officers. The All-Canada Committee annually submits a report to the International Convention and this report is published in the *Year Book of Christian Churches.*

The general secretary of the All-Canada Committee regularly represents the Churches of Christ (Disciples) on brotherhood commissions and committees, along with representatives of other agencies. Canada, however, would like to have it recognized that she sits in these meetings not merely representing an agency but as a nation.

Since 1955 Canada has been a part of Unified Promotion. This means, obviously, that the churches in Canada and the churches in the

United States support the same brotherhood outreach program, contributing to the agencies included in the Unified Promotion budget. Such outreach efforts as the National Benevolent Association homes, for example, the home mission service centers administered through the Home Mission Ministries Department of the UCMS and the widespread ecumenical involvements of the brotherhood especially through the Division of World Mission of the UCMS "belong" as much to the churches of Canada as to the churches of the United States. In return, the churches in Canada benefit from Unified Promotion inasmuch as the All-Canada Committee, as a member agency, shares in the percentage distribution of Unified Promotion funds.

There are other ways in which the churches in Canada are knit closely into the fabric of the brotherhood. The College of the Churches of Christ of Canada is affiliated with the Board of Higher Education. Church buildings have been constructed with the help of specialists from the Board of Church Extension. Canadian ministers and missionaries are related to the pension plan of the Pension Fund of Christian Churches. The churches share, through representation of officers of the All-Canada Committee, in the planning and implementing of the brotherhood program for the churches. The All-Canada Committee is represented on the Home and State Missions Planning Council, for example. Brotherhood leaders are almost always on the program of the All-Canada Convention. Canadian churchmen read *World Call* and *The Christian* as well as the *Canadian Disciple.*

In most of these brotherhood groups, however, Canada has one voice to the fifteen or twenty from the United States. (There are 46 Canadian churches to nearly 5000 American churches so this seeming inequality is inevitable.)

American planners and writers try to remember that "Canada uses these materials too" but materials and program are developed from the American perspective, and the Canadian representative often finds himself interpolating "and Canada too" until he becomes self-conscious.

Probably both Canada and the United States are overly sensitive about this relationship. Canada ought to understand that the Canadian churches are among several kinds of congregations which have special needs. The national planners ought to remember *all* of these "special" congregations and ought to plan for them too without having to be reminded. Even when recognizing the needs of the "special" groups, however, in many instances it seems impossible to do otherwise than

plan for the majority, hoping that the "special" groups can adapt plans and materials to their own needs.

Division within the Minority

It is to be noted that as well as the cooperative group in Canada, the Churches of Christ (Disciples), there is across Canada a considerable group that maintains its connection with the independent movement. In Canada the lines are not so sharply drawn as in the United States. There has always been a certain amount of come-and-go, some sharing of leadership, and even a merging of some projects between the two groups.

Alberta Bible College in Calgary, Alberta, was started as an independent college, in opposition to the All-Canada college. In recent years many of its graduates, feeling the need for more education, have gone on to cooperative colleges and seminaries in the United States and have returned to Canada to serve in cooperative churches.

One must not, however, gloss over the fact that there is division among the churches in Canada. These divisions, of course, do nothing to strengthen the already weak condition of the movement in Canada. But at least, thanks to wise leadership at the national level and the genuine love and concern for the cause in Canada on the part of many individuals, ministers and laymen alike, the channels of communication have always been kept open and there are sometimes signs that the rift could be healed and that this expression of the Christian church in Canada might yet be heard speaking with one voice.

Problem: Leadership

One of the most persistent quandaries faced by the churches in Canada is that of professional leadership. A little background will help to explain the situation.

College of the Churches of Christ in Canada

One of the first assignments given to the newly constituted All-Canada Committee in 1922 was "to work out a practical plan whereby an educational institution for the training of evangelists, ministers, and other church workers be established."

More than 100 years earlier, Donald Crawford, the veteran preacher, saw that without leadership the churches would die. Isolated as he was, in Canada's only island province, he saw only one solution to the

problem: He accepted students into his own home (from about 1810 to 1875) and gave them all the education he was able to impart. Whatever the shortcomings of such a method might be, in capable hands it can produce stalwart leaders. One such was Archibald McLean whom Donald Crawford baptized in 1867.

About two decades later, about 1895, after several false starts, a small college in St. Thomas, Ontario, was giving Canadian ministerial candidates a start with two years of training. The plan then was to send them on to Hiram College in the United States to complete their training. One of the graduates of this school was L. N. D. Wells, a former president of the International Convention. In time it became impossible to support this college and it closed about 1906.

By 1925 the vision of a college to serve the whole of Canada had become a reality. The College of the Churches of Christ in Canada was established under its own Board of Management and became an incorporated body in 1927. In actual fact this "college" consisted of a lectureship in Bible study for which credit could be received from Victoria College of the University of Toronto where the students were enrolled and from which they received their Arts degree; a student house near the campus, with a resident principal; and some special, non-credit courses in Disciples history and doctrine. The college survived several difficult years when, due to lack of funds, leadership, and students, it was terminated in this form.

The present arrangement, although unusual, is not without a number of advantages. All of the college funds now go into scholarships for graduate or undergraduate students who are pursuing a Christian vocation. Upon graduation these students are expected to serve at least two years in Canada. The advantages of this plan are: 1. Students may study at any accredited college in the United States or Canada, thus surmounting one of the chief difficulties encountered formerly, that of transferring credits from colleges in other provinces and states to the University of Toronto. 2. Student pastorates are more readily available in other areas than they are in Ontario. 3. Not the least of the practical advantages is economic. Since the College of the Churches of Christ in Canada has no obligation to support buildings and staff, the entire proceeds of trust funds and donations may be used for direct financial aid to students.

There is, however, one distinct drawback to this arrangement which through the years has continued to plague the Canadian churches. Many students after their training in the United States find their way

into American churches. In this way the Canadian churches are deprived of their natural leadership. Today there must be close to fifty expatriate Canadians serving in pulpits of the Christian Churches (Disciples of Christ) in the United States. This situation has been recognized by Reuben Butchart who in his book, *The Disciples of Christ in Canada since 1830,* said: "This represents an apparent loss to Canada and a gain to the U.S.A. A grand fact perhaps unnoticed by many is that in the exchange between our friends across the line and ourselves we have contributed mostly personnel and they have given mostly funds."*

Lay People Carry Responsibility

Quite often, a minister serves two or more churches. This being the situation, heavy responsibility rests upon the lay people in the congregation.

The Women

Relatively soon after the formation of the All-Canada Committee, a sub-committee was created which united within it the provincial organizations of the women. From that step it was easy for them to become part of the International Christian Women's Fellowship when that was formally organized in 1950. It was easy—but not lightly taken. A conference of key women from each province gave the plan full discussion before agreeing to it. The *Canadian Disciple* reported that conference. "It seemed the keynote throughout had been prayer. We were reminded as we went out from the conference that our work might be difficult, but God would go before us. We would move together in prayer."

Canadian women are represented on the CWF Advisory Council and on the International CWF Commission. They take their responsibilities seriously, sharing with the women who represent the various areas of the United States in planning the total program of women's work in the church. The program is implemented in the provinces in very much the way in which it is implemented in the states and areas, seeking to develop all women in the various aspects of churchmanship.

As women in the United States work through local councils of United Church Women in such important occasions as the World Day of Prayer, Canadian women work through the Inter-Church Council

*From *The Disciples of Christ in Canada Since 1830,* Reuben Butchart, with permission of the All-Canada Committee of Churches

of Canada. As might be expected, Disciples women are active in many Inter-Church Council committees.

Canadian women are proud that it was on Canadian ground the World Christian Women's Fellowship was inaugurated—at the World Convention in Toronto in 1955. Hilda Green of England, first president of the WCWF said afterwards, "No one who was present will forget the thrill of joyous expectation as that great crowd of Christian women from many lands dedicated their lives to the extension of the Kingdom of God."

The Men

Men's work in Canada, while less well organized than that of the women, and smaller in terms of numbers of persons involved, is nevertheless significant. Men's rallies have often been held, especially in Ontario where there are several churches. More recently, there have been retreats for men in Ontario and also in Alberta. Leaders of the UCMS department of men's work who have shared in these retreats hope that they can be held annually and that they will spread to other provinces.

Lay centers are strong in Canada, and there has been some sharing on the part of Disciples men in the lay program sponsored by the men's organization of the United Church of Canada. They regularly hold retreats where they come to grips with vital issues in the life of the church. Disciples men share also in some of the special projects they sponsor.

A Small-church Problem

The leadership problem of the church in Canada is much like the leadership problem in small churches anywhere. Trained ministers quite naturally tend to accept pastorates in larger churches where the larger salaries are offered. The small congregation finds it difficult to compete; often it is impossible to offer the kind of salary a trained minister expects and deserves.

Lay leadership has its own difficulties. People are so much more mobile than they used to be, involved in so many more activities, their interests competed for on so many levels! Whatever the size or location of the congregation, the complaint is likely to be, "The same people do all the work!"

Problem: Change

Someone has said it is not the fact of change that is so disturbing today but the fact that change is coming so rapidly! This is as true of Canada as it is of other nations. Such factors as technology, urbanization, mobility, and population increase all create problems for the church.

In the Dartmouth-Halifax area of Nova Scotia there has been an increase in population of more than 60,000 in 20 years; Edmonton, Alberta, has grown from 100,000 to 300,000 in the same length of time; Red Deer, Alberta, has tripled its population in the past 10 years. Not only has there been the normal rise in birth rate but Canada has made room for thousands of European immigrants.

While urbanization as a factor affecting the church cannot be challenged, the fact remains that on the whole the Churches of Christ (Disciples) in Canada are essentially rural churches. The implication of that statement is that the churches tend to be conservative, inclined to interpret the Bible literally, and are generally fundamentalist in outlook. If this interpretation of the tenor of the churches is accurate, what an enormous amount of adjustment is going to be necessary as the world they live in becomes more urban—as it inevitably will.

In the summer of 1964, Dwight French who was then field consultant for the new church program of the Department of Church Development of the UCMS lived in Metropolitan Toronto for one month in order to study the situation of the Disciples in Toronto and in Canada generally. Mr. French found the opportunities to be in urban areas, in inner city locations where transition creates new circumstances requiring a different kind of ministry, and in places where growing population calls for organizing and housing new congregations.

In Toronto, Winnipeg, Halifax, and Vancouver, the problem facing the churches is how to meet the needs of the changed community around them—or should they relocate? The needs of communities such as these are comparatively new experiences in the life of the church everywhere. The instances of truly vital ministries in inner city situations are the exception rather than the rule. It has been difficult for the professional ministry to come to grips with the needs of today's inner city people in an effective way. Various kinds of experimentation are going on here and there, but such ministries require trained personnel willing to live and work and seek to understand people who are caught up in the transition of the city, often living in poverty—cer-

tainly in overcrowded and sub-standard housing, subject to all the adverse influence of such conditions. Such trained and willing persons are few. The problem of the inner city ministry is essentially the same problem in Canada and the United States.

When a Canadian Disciple moves from one town to another, the chances are that he will not find a Church of Christ (Disciples) in his new location. Surveys show numerous places where there is need for another congregation.

Since 1950, in cooperation with the Board of Church Extension, eight new churches have been built in areas of rapid population growth:

Weymouth, Nova Scotia, 1950
Regina Avenue, Regina, Saskatchewan, 1951
McKernan, Edmonton, Alberta, 1951
Park Avenue, St. Thomas, Ontario, 1954
Wyndholme, Dartmouth, Nova Scotia, 1958
South Hill, Calgary, Alberta, 1958
Parkland, Red Deer, Alberta, 1959
Brock Road, Guelph, Ontario, 1964

Need for Understanding

It is difficult at this juncture to predict what lies ahead for the Churches of Christ (Disciples) in Canada.

Some Suggest Closer Ties with U. S. Churches

Some say the solution to their problems lies in developing closer relationships across the border. In 1965 for the first time a joint convention was held on the West Coast. The All-Canada and the Washington state conventions met for a joint convention in Vancouver. There has been a degree of cooperation between churches in Ohio and Ontario. Further cooperation of this sort might be possible.

Some Suggest Merging with United Church

Others say the solution should be a merging of the Churches of Christ (Disciples) with the United Church of Canada. When the United Church came into being in 1925, it was the fruit of some years of negotiation among three churches—the Methodist, the Congregational, and the Presbyterian. The Methodist and the Congregational Churches joined the union, but the Presbyterian Church was deeply

divided. At the final vote, a large section of the Presbyterian Church voted against union. Thus, while some of the Presbyterian congregations joined the United Church, others continued as the Presbyterian Church in Canada. In view of the Disciples plea for union, a natural (and frequent) question is, "Why didn't the Disciples join in these negotiations?"

The Disciples heritage makes ecumenical concern inevitable. The Disciples in Canada, through the All-Canada Committee, are charter members of both the World Council of Churches (founded 1948) and the Canadian Council of Churches (founded 1944). O. W. McCully, as general secretary during those years (1941-1965), was a delegate to all three assemblies of the World Council of Churches: Amsterdam in 1948; Evanston in 1954; and New Delhi in 1961. He has been a member of the Executive Committee of the Canadian Council of Churches since its organization in 1948; for one term he served as vice-president. Rev. K. S. Wills, an outstanding Disciple, is secretary of the Department of Christian Education of the Canadian Council of Churches. Disciples are represented on all major committees.

Similarly Disciples in Canada work with other interdenominational groups such as the Student Christian Movement, the Church and University Committee, local and provincial councils of churches, Women's Inter-Church Council—in fact, almost any cooperative venture has its Disciples participants.

Reasonable steps were taken to explore the possibilities of participating in the negotiations toward union in 1925, but a careful examination of the Basis of Union revealed deep differences from Disciples thought, especially in doctrines of the ministry and sacraments. The door, however, remains slightly ajar. The committee on Christian unity is authorized by the All-Canada Convention to meet with any communion willing to discuss Christian unity. The present policy is to work toward unity with diversity.

Understanding Essential

Whatever long-range plan is developed for the Churches of Christ (Disciples) in Canada, one fact remains obvious: that a deeper understanding between Canadian and American churches is needed. The matter for concern today is not what has been done in the way of building new churches, of organizing new congregations, of leading new Christians to Christ; the question for today is, what can be done now to strengthen the brotherhood churches in Canada in the cause of Christ?

In his report, Mr. French pointed out circumstances that he considers "challenging obstacles" to the progress of the Churches of Christ (Disciples). Among the major obstacles he mentions their small numbers and the added liability that they are often classed as a distinctly United States movement. More important than that, however, Mr. French points out that the financial capacity of the Canadian Churches may not be sufficient to take advantage of the opportunities available. Often a multiple staff is needed for an effective ministry. Multiple staffs when the churches already have a leadership problem?

Mr. French, in concluding his report, made this statement: "There is an urgent need for long-range planning. What we do in the seventies should be planned now. . . . My experience in Canada has convinced me that the opportunities and needs for church development in Canada are so great that the Canadian Churches of Christ (Disciples) cannot possibly meet them without outside help. But these opportunities and needs will not be met, nor any help properly offered or received, until Americans and Canadians achieve a better understanding of each other. . . . I said previously that the opportunities were unlimited. Maybe they are limited—limited by our lack of faith and commitment to the cause of Jesus Christ."

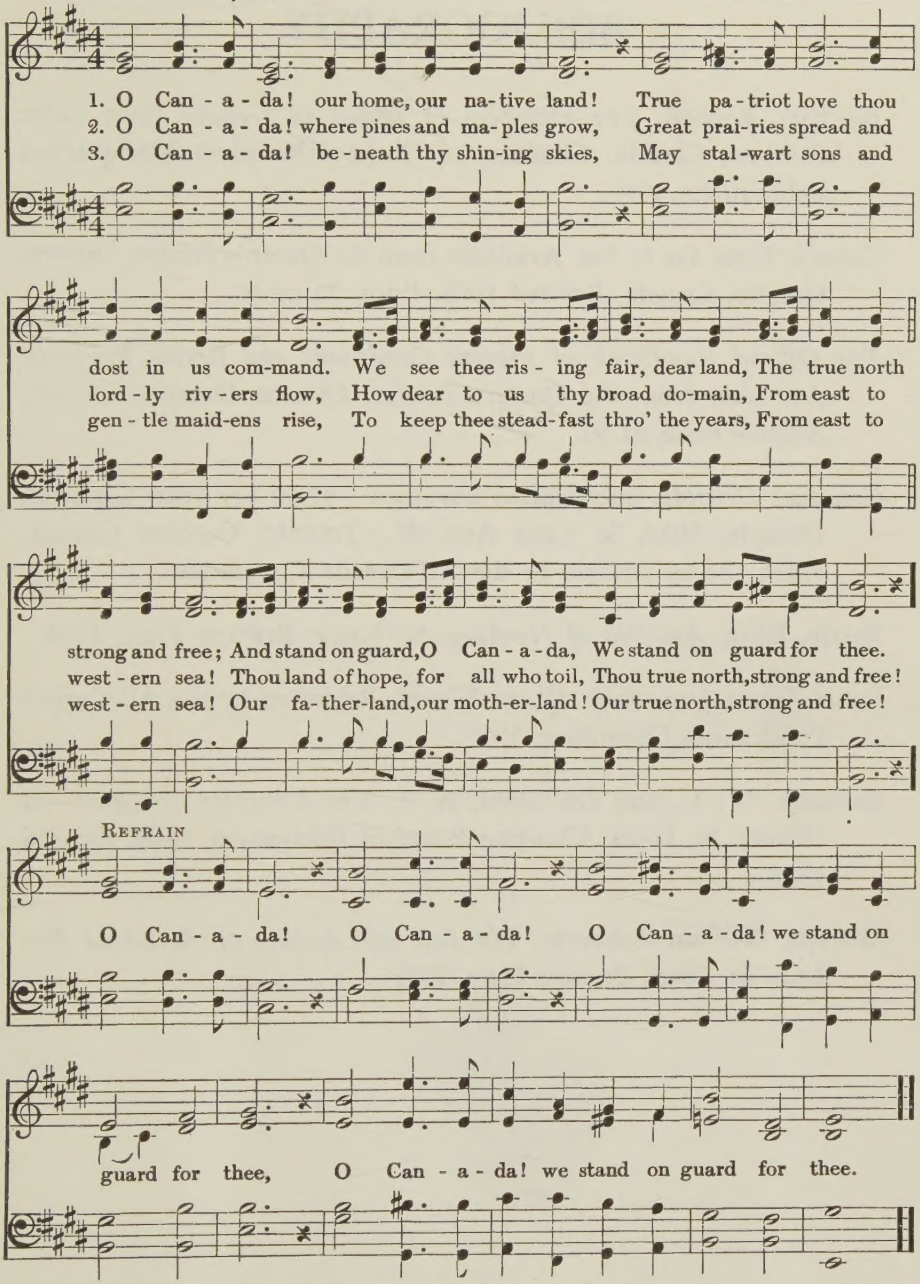
Here is territory which the brotherhood needs to move into with eyes and hearts wide open! As Mrs. Stogdill wrote to Elder Brown in 1820, "in this part of the vineyard, the fields are white and ready to harvest. . . ."

Canadian Missionaries of the Disciples of Christ

Missionaries who have gone from Canada "to the uttermost parts of the earth" are listed here together with the years of their service.

Africa	Robert S. Wilson 1909-1911 Victoria Cave Byerlee 1920-1954 Dr. Alfred G. Henderson and Allison Jamison Henderson 1941-1949
China	Dr. William Edward Macklin 1886-1927 Dr. James Butchart 1891-1916 Dr. Daisy Macklin 1896-1900 Charles T. Paul and Jessie Williams Paul 1905-1906 Lilliath Robbins Bates 1920-1950 Louise Cory Kilgour 1921-1923
India	David Rioch 1898-1932 Dr. Martha Smith 1903-1914 Ethel Smith Monroe 1904-1910 W. C. Macdougall 1906-1926 Emma Jane Ennis 1909-1942 James P. McLeod 1910-1917 Dr. Dorothea Macdougall 1945-1951 Wilhelmina Macdougall 1945-1951 Alice Porter 1945- Rex A. Bicks and Dorothy Menzies Bicks 1961-
Jamaica	Neil MacLeod 1896-1902 Archibald A. Allan and Ruth Sinclair Allan 1944-1951 Janet Kerr Hunter 1962-
Japan	Josephine Wood Smith 1883-1885 Mary Rioch Miller 1892-1916 Mary Lediard Doan 1906-1923; 1937-1940 Edna Stewart Lee 1916-1918 Jessie M. Trout 1921-1940 Clayton Wilson 1921-1922
Mexico	Jessie Law 1946-1962
Paraguay	Margaret Stainton Hutcheson 1947-1956
Philippines	John Lord 1907-1910 Harry Fonger 1923-1957 Dorothy Mae Martin Jeffries 1953-1960
Tibet	Dr. Susan Rijnhart 1895-1899; 1902-1906 Roderick McLeod 1918-1927

Canada's National Anthem

R. Stanley Weir, 1908 — Calixa Lavallee

1. O Can - a - da! our home, our na-tive land! True pa-triot love thou
2. O Can - a - da! where pines and ma-ples grow, Great prai-ries spread and
3. O Can - a - da! be-neath thy shin-ing skies, May stal-wart sons and
dost in us com-mand. We see thee ris - ing fair, dear land, The true north
lord-ly riv-ers flow, How dear to us thy broad do-main, From east to
gen-tle maid-ens rise, To keep thee stead-fast thro' the years, From east to
strong and free; And stand on guard, O Can - a - da, We stand on guard for thee.
west - ern sea! Thou land of hope, for all who toil, Thou true north, strong and free!
west - ern sea! Our fa-ther-land, our moth-er-land! Our true north, strong and free!
Refrain
O Can - a - da! O Can - a - da! O Can - a - da! we stand on
guard for thee, O Can - a - da! we stand on guard for thee.

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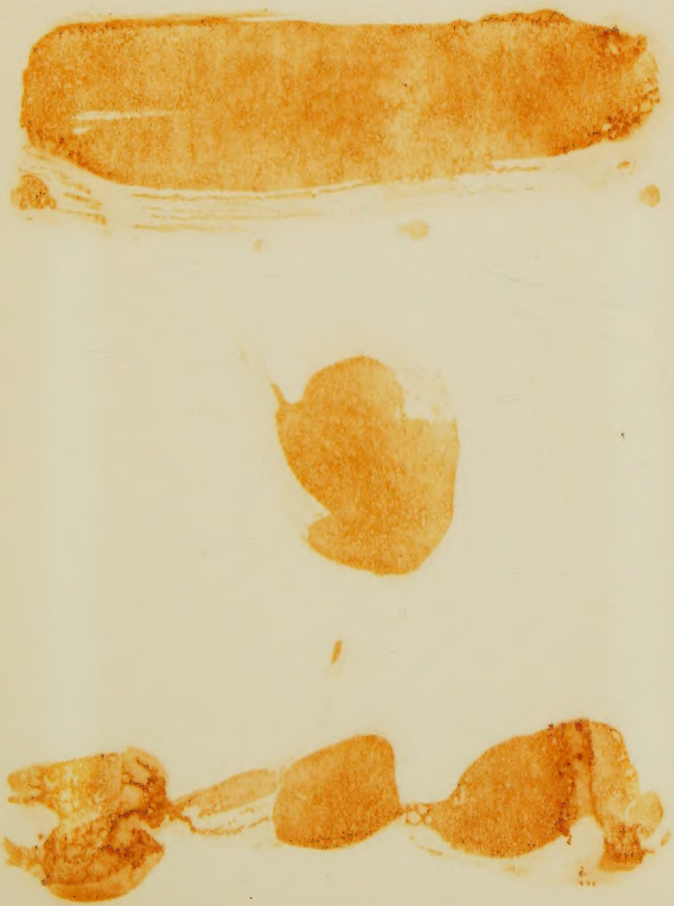

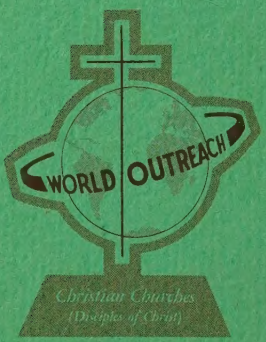

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